

The Doctrine of the Nicolaitians

Revelation 2:1-7:

1: Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

2: I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:

3: And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

4: Nevertheless I have somewhat against thee, because thou hast left thy first love.

5: Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

6: But this thou hast, that thou **hatest the deeds** of the **Nicolaitans**, which I also hate.

7: He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

What or Who are the Nicolaitans?:

“Nikos” from Nike: the Greek goddess of victory and conquest.

“Laos” i.e Lay: “the people”

Hence **Nicolaitans** means “those who 'conquer' or 'master' the people”

According to Revelation 2:6. God hates a system that exalts one believer over another.

The purpose of the eldership of the church is to “build up,” and not to rule over God’s people.

Ephesians 4:11-12:

11: And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

12: For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

1 Peter 5:1-4:

1: The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

2: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

3: Neither as being lords over God's heritage, but being ensamples to the flock.

4: And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

Some would take 1 Timothy 5:17- “Let the elders that *rule* well...” and use it to refute the statements made above. But let’s look at the Greek translation of the word “rule.” It would also help to check out some other Bible translations as well.

Prohistēmi is a compound word that combines *pro* (“before”) and *histēmi* (“stand”). When used transitively (i.e., with a direct object), it means “to put before” or “to present.” This meaning never occurs in the NT. When used intransitively (i.e., without a direct object), its basic meaning is “to put oneself at the head of,” “to go first,” or “to preside.” L. Coenen (1975) observes that in ancient Greek literature the participial form of this verb (which occurs also in the NT) is used to refer to “the functions of leadership in an army, a state, or a party” (p. 193). In these usages, the type of leadership involves guarding and protecting others.

According to Bo Reicke (1985), *prohistēmi* has three nuances of meaning in the NT. The first meaning is to “preside’ in the sense ‘to lead, conduct, direct, govern.” H. Balz and G. Schneider (1993) suggest the translation “be at the head of” or “manage.” F. W. Danker (2000) says that it means “to exercise a position of leadership,” and he prefers the translations “rule, direct, be at the head of.”

The second meaning is “to protect,” “to care for,” or “to help.” Danker (2000) says that it means “to have an interest in,” and he suggests the translations “show concern for, care for, give aid.” Balz and Schneider (1993) also like the translations of “care for” or “give aid to.” According to Reicke, the first meaning of the word usually implies the second meaning also. It is difficult to distinguish sharply those two meanings of the word as they occur in the NT.

The third meaning implies being preoccupied with something in the sense of “to arrange,” “to handle,” or “to execute.” Danker (2000) offers the meaning “busy oneself with, engage in.” H. Balz and G. Schneider (1993) suggest translating the third meaning as “apply oneself to.” In the NT, this meaning occurs only two times (in Titus) with reference to good works.

Christ Foundation Ministries is committed to restoring the blessing of God to the church by restoring the Apostolic pattern.

- Faith (Mk. 16:17-18)
- The Gospel Preached (Mk. 16:20, Acts 14:7-10)
- Unity of Believers (Acts 2:41-47)
- Plurality of Leadership (Eph. 4:11, James 5:14, 1 Pet. 5:1-4)

The Christ Foundation Ministries Statement of Belief

“We believe in the necessity of restoring God's original pattern, according to the New Testament, to the Church. This pattern consists of a Body of saved, Holy Spirit-filled disciples empowered for service with spiritual gifts and overseen by a company of servant-leaders (Elders or Overseers) whose function is not to rule, but to lead by Christ-like example, and are accountable to the Church body, to one another, and ultimately to

God the Father and to Jesus Christ, who is the Head and Chief Cornerstone of the Church.”